l: Karsten--422 (1916-18) 1935 Jivaro
116, 791, 154, 555 (1928-29)

"That the Indian medicine-men are not conscious impostors but exert their powers in good faith, appears from a close study of their psychology and of their way of operating. They simply share the superstitions prevailing among their people at large, even though they may be said to embody them in a special way. The medicine-men themselves are to a great extent the victims of self-deception and self-suggestion. Among the savage Jibaros, as we have seen, there is considerable danger coupled with this profession. Just as a sorcerer who is suspected of having killed another Indian by witchcraft himself runs the risk of being killed by the enraged relatives of the victim, so a medicine-man, who fails to cure the patient confided to him, is likely to be punished for his lack of skill. If the patient dies instead of recovering, the relatives argue that the doctor has used his skill to his destruction and not to his health, and may accordingly wreak vengeance upon him. That in spite of this danger there are people who voluntarily devote themselves to the medical art and sorcery is due to the power and influence always connected with this profession."

2: Stirling--56 (1930-1931) 1938 Jivaro
116, 721, 555, 181

"It is certainly true that at the present time the most important thing in life to a Jivaro is war. His greatest aspiration is to become renowned as a fighter. His reputation increases in proportion to the number of heads he has succeeded in securing during his career. Warfare consists of raids conducted by one group or alliance upon another, and, while of very frequent occurrence, they are sporadic in nature."

2: Stirling--102 (1930-1931) 1938 Jivaro
555

"Another elaborate ornament worn by the men is the 'tayocunchi.' This is an elaborate back ornament made from hundreds of femurs of the tayo bird, which is found only in certain caves in the Jivaro country. The possession of such an ornament marks the owner as a brave man, as it requires courage to enter the caves which are the dwelling places of jaguars (or jaguar spirits) in order to obtain the birds."

4: Up de Graff--193-194 (1897) 1923 Jivaro
116, 152, 301, 555

"They are singularly free from the love of personal adornment which is a characteristic of nearly all savage and semi-savage people. Indeed there is only one orna[194]-ment which they wear, a small tuft of toucan or stork feathers fastened to the lobe of the ear. Furthermore these are worn but infrequently, that is to say for battle or on the occasion of great festivals; finally, the wearing of these feathers is a sure sign of the owner's prowess in the hunt, for to kill either bird with their only means of bringing down game, the blow-gun, is proof of great skill and strength; the toucan always lives among the topmost branches of tall trees and the stork is equally shy; we could never approach within 500 yards of the latter."

4: Up de Graff--282-283 (1897) 1923 Jivaro
116, 727, 555

"What the scalp is to the North American Indian, the battle-standard to the civilized warrior, the heads are to the Jívaro. But the comparison is only true up to a point. For whereas the glory of the battle-standard and the scalp is undying, that of the Jívaro heads endures only to the end of the great Festival of Rejoicing with which they are honoured on the return of the war-party to their homes.

During the absence of the warriors their women have made ready vast quantities of giamanchi. This preparation contains just enough alcohol to inebriate when taken in enormous quantities, as the savages do on these occasions. Unlike civilized intoxicants its only action is stupefying. The tom-toms are brought out, and men and women throw themselves into the business of dancing and drinking themselves to sleep. The rhythmic beats of the drums resound through the woods for many a long hour. Only the soporific effect of the liquor suffices to bring the orgy to an end.

Afterwards the heads are shorn of their hair, which [283] is converted into permanent trophies in the form of belts to be worn round the loin-cloths of their distinguished owners in battle or at the feast. The possession of such a trophy singles a man out for special regard. But the heads themselves have now lost their value, as surely as pearls which have died. It is curious that the fanatical jealousy with which they are guarded up to the time of the festival should give place to that complete indifference which allows them to be thrown to the children as playthings and finally lost in river or swamp."

12: Rivet--601 (no date) 1907 Jívaro
116, 868, 555

The Jíbaro hardly works at home two hours per day at the most. A skilled hunter and fisher, he passes his life outside. All his pride consists of being renowned for his dexterity and agility. All his efforts tend to maintain these precious qualities. From the age of seven on, the child practices handling the blowgun; to teach him the use of the throwing instrument, his parents make him little javelins from the stalk of the paja toquilla (Carludovica palmata). The little boys are lined up in two rows, a hoop of tree bark is thrown between them and each one tries to put his weapon through the center of the hoop. Thanks to this education, the Jíbaros can accomplish astonishing feats. A missionary saw them hit a target the size of a 5-franc piece with a lance at a distance of 20 meters (1)

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1. Voyage d'exploration d'un missionnaire dominicain, etc...., op. cit., page 143.

12: Rivet--611-612 (no date) 1907 Jívaro
116, 621, 555

Among the Jívaro there are no real social groups nor the least embryo of government. Each Indian is absolute master of his own affairs, acts individually and depends on no one. He associates with his neighbors only for feasts, big hunts, big fishing parties, and war; these temporary associations leave him his complete personal liberty of action.

In other words, the tribe is only a group of allied and [612] often related families ready when necessary to give each other aid and assistance. The chief of this group is the one who by his endurance, his skill, his intelligence, his courage and also by luck imposes himself on the individuals of the neighborhood. His authority rests only on a tacit assent, carries no exterior emblem or sign, and in no case is transmitted by heredity to his descendants. His role is limited to the coordination of individual efforts in special circumstances. In times of peace he has no longer any special attributes. Occasionally, a peril or a common hate make allies of neighboring tribes, but these alliances are only temporary.

One other important cause acts in the same way. For the Jívaro there is no natural death (1). All sickness, all death are considered as the result of an evil spell laid by an enemy using a sorcerer as an intermediary. Each tribe possesses its sorcerer or huishinu, and, since the one who is able to cause illness ought to be equally capable of curing it, this individual is also the doctor: in Jíbaro, the same word describes the two functions. These huishinu have considerable influence and power over the life of the savages. They are feared and surrounded by the attentions of all, they are loaded with presents, but their situation is not free from dangers; [240] of all the individuals in a tribe, the sorcerer is the most exposed to a tragic death, either by neighboring people who accuse him of having caused the death of one of their number by witchcraft, or by his own tribe, if he is suspected because the children have a sickness which he does not know or cannot cure even if it is in his own family. The renown of certain huishinu sometimes extends beyond the limits of the group to which they belong, and there is no hesitation in bringing them to the death bed of a person of distinction, eight to ten days' journey away (2). It seems that this function is not the privilege of certain families:

1. Suicide is exceptional. A single traveller points out its frequence among the Aguaruna women. In two months, two committed suicide in the tribe where he was staying. Mesones Muro, op. cit., page 82.

2. Vacas Galindo. Nankijukima, op. cit., page 147.

rather, the most intelligent individuals are attracted by the advantage of the profession, and gradually acquire prestige by their skillfullness and astuteness, in the little circle of people among whom they live.

20: Dyott--157 (no date) 1926 Jivaro
116, 555, 142

"We watched Kuashu as he sat talking to his sons. He was an unusually muscular fellow, in spite of his forty-five years of age. His hair was turning grey, and elaborate ornaments indicated that he was a personage of some importance. He had been a great warrior in his time, and was still full of physical vigour: we could see as much from the very emphatic way he had of speaking."

20: Dyott--188 (no date) 1926 Jivaro
116, 727, 555

"The Jivaro, so Kuashu told us, preserves the head of his adversary in order that he may acquire strength and prosperity as the just reward of his efforts, and the greater the tenacity of life displayed by the vanquished, the greater the virtue which the victor reaps from his conquest. It is precisely the same with ourselves--the more ferocious the beast, the more daring the deed. The Jivaro tells with pride of the conflict, entering into all its gory details, and then produces the head as indisputable proof of his prowess. We, on our part, point to the head of a tiger, relate the story of the hunt and glory in the combat; our self-satisfaction being in proportion to the difficulties of the chase and the risks run. This is likewise true of the Indian. He never preserves the head of an Aguti, neither do we consider a rabbit's furry scalp worth bragging about."

21: Davar--359 (2) (no date) 1934 Jivaro
116, 727, 555

"I refer to the custom among the 'Jivaro' Indians of making a ghastly trophy out of the heads of their decapitated enemy, by treating it to a process which causes the head to shrink to less than one-third of its original size. The martial ambition of the Jivaro Indian is not satisfied with merely slaying his enemy and recording his victory by adding a feather to his cap. He goes a step further and wants to preserve a concrete record of his victory in the shape of the shrunken head of his unfortunate victim."

30: Franco--142 [3] (no date) 1935 Jívaro
116, 727, 555, 766

The warrior who has the greater number of trophies acquires the title 'Cocarama'. Cinctures for adornment in war and in the fiestas only are made with the hair of the tzhantzhas; and the owner never presents it or trusts it to anyone. His relatives bury him with the cincture when there is a lack of tzhantzhas; they do not keep the cincture, in this case, as a sacred remembrance of the valorous relative.